

Review Saddanīti Readings

3rd February 2021

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Definition of *ākhyāta*

kiriyaṃ akkhāyatī ti ākhyātaṃ, kiriyāpadaṃ

“That which expresses the action is called verb, i.e. action word”

parassapadāni

attanopadāni

§ 896 **vattamānā:** ti anti | si tha | mi ma || te ante | se vhe | e mhe ||

§ 897 **pañcamī:** tu antu | hi tha | mi ma || taṃ antaṃ | ssu vho | e āmase ||

§ 898 **sattamī:** eyya eyyuṃ | eyyāsi eyyātha | eyyāmi eyyāma || etha eraṃ | etho eyyavho | eyyaṃ eyyāmahe ||

§ 899 **parokkhā:** a u | e ttha | a mha || ttha re | ttho vho | i mhe ||

§ 900 **hiyyattanī:** ā ū | o ttha | a (or aṃ) mha || ttha tthuṃ | se vhaṃ | iṃ mhase ||

§ 901 **ajjatanī:** ī uṃ | o ttha | iṃ mha || ā ū | se vhaṃ | a (or aṃ) mhe ||

§ 902 **bhavissantī:** ssati ssanti | ssasi ssatha | ssāmi ssāma || ssate ssante | ssase ssavhe | ssaṃ ssāmhe ||

§ 903 **kālātipatti:** ssā ssaṃsu | sse ssatha | ssaṃ ssāmhe || ssatha ssaṃsu | ssase ssavhe | ssaṃ ssāmhase ||

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parassapadāni

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Paṭhama

Majjhima

Uttama

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	Paṭhama	Majjhima	Uttama		Paṭhama	Majjhima	Uttama
	}	}	}		}	}	}
§ 896 vattamānā:	ti anti	si tha	mi ma		te ante	se vhe	e mhe

Pronoun (e.g. so / sā / taṃ) or noun (nāma) > Paṭhamapurisa

Pronoun tumha “you” > Majjhimapurisa

Pronoun amha “I/we” > Uttamapurisa

vattamānā

PAST
(atīta)

- close to present taṃsamīpa-atīta-kāla
“past time close to that [present]”
- When answering question with nanu,
na or nu
- When context allows it
(atthapakāsanamasammattha)

PRESENT
(paccuppanna-
kāla)

FUTURE
(anāgata)

- + yāva, pure, purā
- ekaṃsattha “absolute certainty”
- avassambhāviyattha “confidence”
- aniyamattha “undetermined”
- + kada, karahi

pañcamī

- āṇatti “command”
- āsiṭṭha “blessing”
- akkosa “scolding”
- sapatha “cursing”
- yācana “requesting”
- vidhi “norm”
- nimantaṇa “binding invitation”
- āmantaṇa “open invitation”
- ajjhiṭṭha “wish”
- sampucchana “wondering”
- patthanā “aspiration”

Sattamī

- anumati “permission”
- parikappa “supposition”
- vidhi “norm”
- nimantaṇa “binding invitation”
- etc. (ādīsu...)
- + kāla / samaya / velā yaṃ...
- araha “worthiness”
- satti “potential, capability”

Parokkhā

PAST
atīta

- appaccakkha “unseen, not directly witnessed / experienced”

Hiyyattanī

(HISTORICAL)
PAST
atīta

- appaccakkha “unseen, not directly witnessed / experienced”
- paccakkha “seen, directly witnessed / experienced”

Ajjatanī

(RECENT)
PAST
atīta

- appaccakkha “unseen, not directly witnessed / experienced”
- paccakkha “seen, directly witnessed / experienced”

Prohibition with

mā
(do) not

Generally

- hiyyattanī
- ajjatanī

Rarely

- pañcamī

More rarely

- parokkhā
- vattamānā

Generally

- hiyyattanī
- ajjatanī

Prohibition with

mā
(do) not

Rarely

- pañcamī

More rarely

- parokkhā
- vattamānā

Others

- mā +
- Hiyyattanī
 - Ajjatanī
 - Pañcamī

}

Sabba-
Kāla
(present, past, future
and conditional)

Bhavissantī

FUTURE
anāgata

A note on the concept of *jotaka*

Sadd 817,₂₈–818,₁:

*taṃ na gahetabbaṃ. karotū ti āṇattivibhattiyantassa padassa karotī ti vā
akāsī ti vā karissatī ti vā atthassa ajotakattā, kareyyā ti parikappanāvi-
bhattiyantassa padassa pi karotī ti vā akāsī ti vā karissatī ti vā atthassa
ajotakattā, tasmā taṃ na gahetabbaṃ.*

“This should not be accepted. Because the word *karotu*, whose ending expresses command, does not indirectly express the sense of the present form *karoti*, of the past form *akāsi* or of the future form *karissati*; and the word *kareyya*, whose ending expresses supposition, does not indirectly express the sense of the present form *karoti*, of the past form *akāsi* or of the future form *karissati*. For this reason [the view of those who maintain that all 4 tenses are implicit] should not be accepted.”

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dyotaka

(Pāli jotaka)

Abhyankar,
Dictionary of Sanskrit Grammar

द्योतक indicative, suggestive; not directly capable of expressing the sense by denotation; the nipātas and upasargas are said to be 'dyotaka' and not 'Vācaka' by standard grammarians headed by the Vārttikakāra; cf. निपातस्यानर्थकस्यापि प्रातिपदिकत्वम् P. I. 2.45 Vārttika 12; cf. Kaiyaṭa also on the above; cf. also निपाता द्योतकाः केचित्पृथगर्थाभिधायिनः Vākyapadīya II. 194; गतिवाचकत्वमपि तस्य (स्थाधातोः) व्यवस्थाप्यते, उपसर्गस्तु तद्योतक एव com. on Vākyapadīya II. 190; cf. पश्चाच्छ्रोतुर्वोधाय द्योतकोपसर्गसंबन्धः Par. Śek. on Pari. 50; cf. also इह स्वरादयो वाचकाः चादयो द्योतका इति भेदः Bhāṣā Vṛ. on P. I. 1.37. The Karmapravacanīyas are definitely laid down as dyotaka, cf. क्रियाया द्योतको नायं न संबन्धस्य वाचकः । नापि क्रियापदाक्षेपी संबन्धस्य तु भेदकः Vākyapadīya II. 206; the case affixes are said to be any way, 'vācaka' or 'dyotaka'; cf. वाचिका द्योतिका वा स्युर्द्वित्वादीनां विभक्तयः Vākyapadīya II. 165.

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jñāpaka (Pāli *ñāpaka*)

ज्ञापक lit. indirect or implicit revealer;
a word very commonly used in the
sense of an indicatory statement.
The Sūtras, especially those of
Pāṇini, are very laconic and it is
believed that not a single word in
the Sūtras is devoid of purpose.

Abhyankar,
Dictionary of Sanskrit Grammar

vācaka

वाचक expressive, as contrasted with द्योतक, व्यञ्जक, सूचक and मेदक which mean suggestive ; the term is used in connection with words which directly convey their sense by denotation, as opposed to words which convey indirectly the sense or suggest it as the prefixes or Nipātas do.

Abhyankar,
Dictionary of Sanskrit Grammar

Kārikā-ṭīkā (Pagan, 12th century CE), cty ad *Kārikā* § 1:

sambandho ti saṅketena ayam imassa attho, itthaṃ ayaṃ jotako ti atthabyattihetuko. tañ ca vācakasannissayo sambandho.

“**relation:** this is its meaning by convention. Thus, this is an indirect expression (*jotaka*), i.e. one that causes the clarification of the meaning. And this [is] a relationship based on the direct expression (*vācaka*).”

vācaka

sīho “lion”



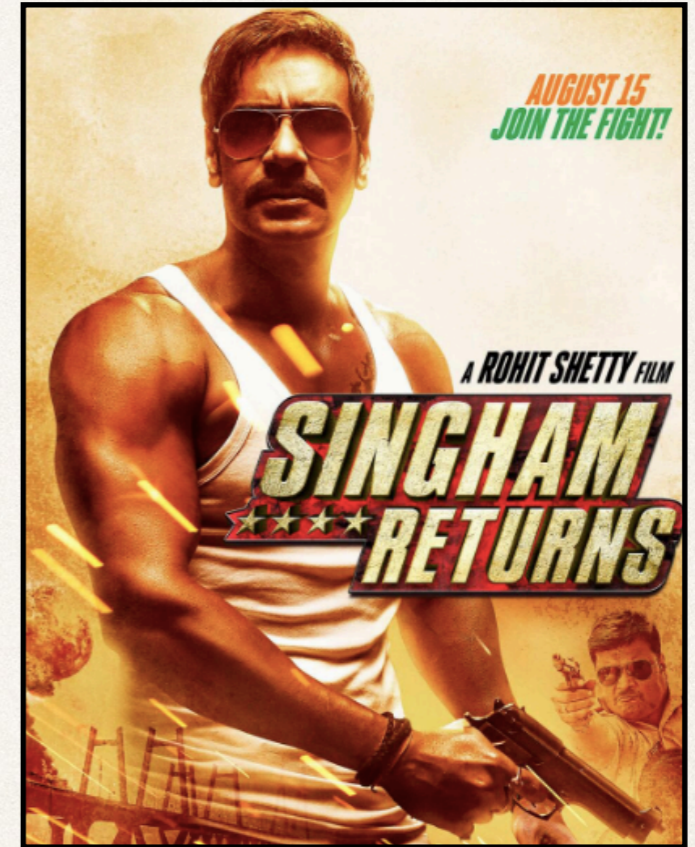
vācaka

sīho “lion”



jotaka

sīho “lion” (sīho iva ayam māṇavo)



vācaka

sīho “lion”



sambandha

vīriya
“power”

jotaka

sīho “lion” (sīho iva ayam māṇavo)

